

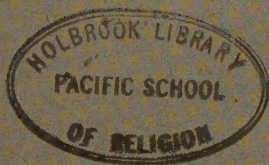
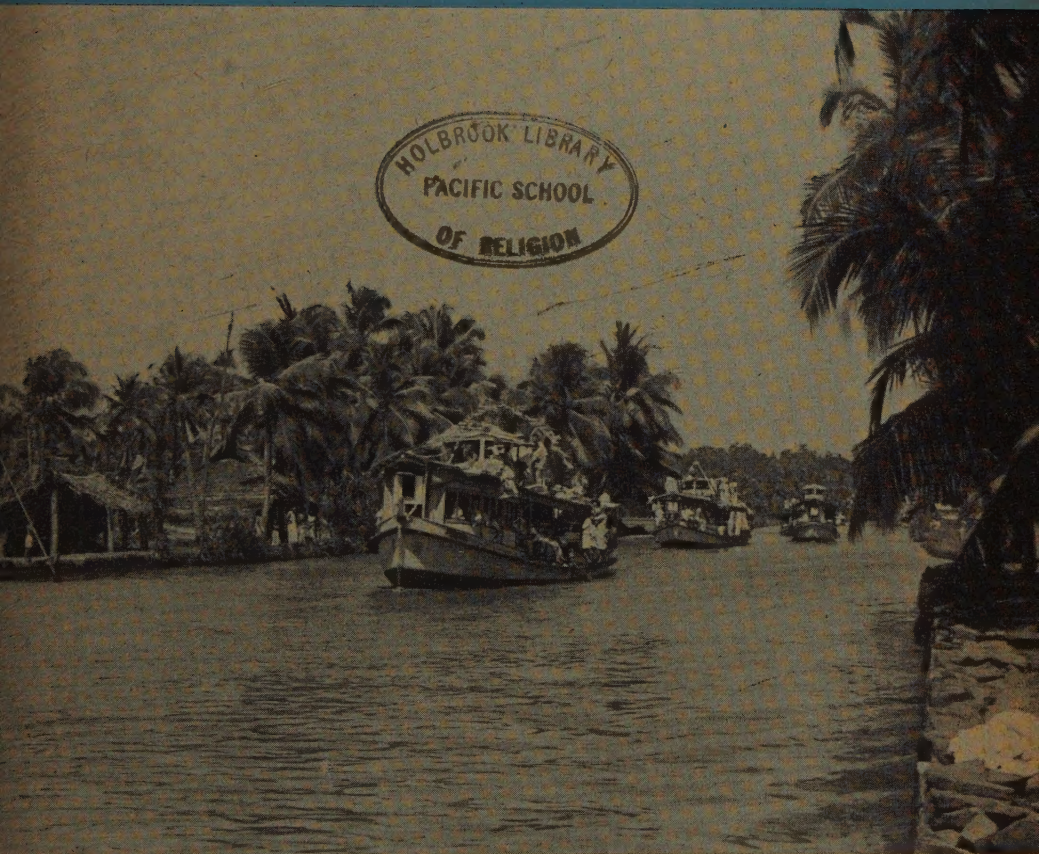
# FEDERATION

## NEWS SHEET

VOL. XIII

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No. 2



*W.C.Y.C. excursion on the backwaters of Travancore*

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva  
(Switzerland)



## STAFF NEWS

Following the General Committee the staff met for a few days at Mathuran in the hills above Bombay to work out practical plans for the implementation in the life of the Federation of the decisions of the General Committee.

*Marie-Jeanne de Haller* visited North India and Pakistan during February and will return to Geneva by boat. She will spend some time in the office before leaving for a month's vacation in Canada in April.

*Harry Daniel*, after winding up the details of the General Committee, is taking a period of vacation at home and preparing for a trip to Korea and Malaya.

*Valdo Galland* and *Philippe Maury* returned to Geneva together by plane. During the few days he spent in the office, Valdo finished writing a report of the Latin American Leadership Training Conference<sup>1</sup>, and after a few days of rest left Europe to spend the month of March in Canada and the United States. During April he will

visit the Mexican S.C.M., and in May will travel in other parts of the Caribbean area and Central America.

*Kyaw Than* has returned to Burma and will come to Geneva by boat towards the end of March or the beginning of April.

*Philippe Maury* will remain in the office in the coming weeks, except for some short trips to neighbouring European countries to attend several international meetings.

*M. M. Thomas*, who has agreed to work part-time for the University Commission, is now in



*M. M. Thomas relaxes after the General Committee*

South India and is already making general plans for the development of Federation work in this field.

Finally, it is with joy that we welcome in advance the staff of the Federation *Leila Giles*, who will start work at 13 rue Calvin the beginning of July.

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<sup>1</sup> *São Paulo 1952*, a report on the Latin American Leadership Training Conference organized by the W.S.C.F., can be ordered from the Federation office in Geneva. Price: Sw. frs. 2.50; 2s. 6d.; \$0.75.



## NEWS LETTER

Dear Reader :

I am writing you this news letter shortly after my return from India and the various ecumenical meetings which were held there in December and January. You will read elsewhere in this issue of the *Federation News Sheet* about the World Conference of Christian Youth at Kottayam, Travancore, and the student conference at Madras Christian College, Tambaram, and I would like to tell you something about the meeting of our General Committee.

When we arrived at Nasrapur near Poona in the Bombay region most of us were rather tired as a result of rapid changes in climate and about a month of uninterrupted meetings. It was wonderful after the large gatherings at Kottayam and Tambaram in the heat of the south to find ourselves in smaller numbers in the refreshing coolness of the hills. We received a most friendly welcome from Mr. and Mrs. Crozier, Australian missionaries who are wardens of the Spiritual Life Centre, a site for retreats and conferences. About 120 of us from thirty countries met in this charming place in the quietness of the fields and woods, and for two weeks we worked very hard.

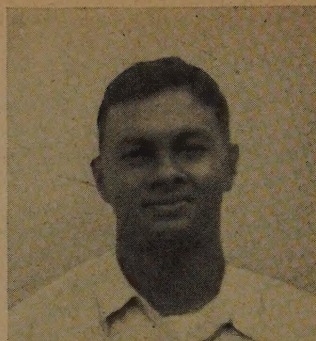
Perhaps the most striking characteristic of this General Committee was that from a geographical point of view it was probably the most representative one the Federation has ever had. We were, of course, saddened by the absence of delegates from the countries of Central and Eastern Europe,



*Robert Mackie, Kyaw Than, Philippe Maury, Marie-Jeanne de Haller  
and M. M. Thomas at the General Committee*



and meeting as we were in Asia, we were very conscious of the gap created by the absence of our Chinese friends. On the other hand, representation from such areas as Latin America and West Africa was much more adequate than had been hoped for, and of course Southeast Asia was better represented than ever before. This geographical expansion is reflected in the decisions of the General Committee with regard to new affiliations and the granting of Corresponding status to many national Movements. As our Chairman pointed out, no General Committee in Federation history has welcomed so many new Movements into our family. Nigeria, Indonesia, Puerto Rico and Brazil have become fully affiliated Movements, bringing the total to twenty-six, and the Gold Coast, Sierra Leone, Malaya, the Philippine Islands, Austria, Cuba, Argentina and Uruguay became Corresponding Movements. Our family is growing, and we are all as happy about it as are brothers and sisters when new children are born into a family.



*D. T. Niles,  
new Federation Chairman*

Our geographical expansion was also evidenced in the membership of the newly-elected Executive Committee. Not only has it been enlarged, but for the first time it includes a representative of Latin America and one of the Orthodox world, and it is hoped that in a short time it will be possible to coopt a member from South Africa. This Executive Committee, which has been entrusted with the direction of the Federation for the coming years, marks a definite renewal of its leadership. I am the only continuing Officer, and only one other member of the Committee was re-elected. Our new Chairman is Rev. D. T. Niles of Ceylon, well known in ecumenical circles as a former member of the staff of the World's Alliance of Y.M.C.A.s and Chairman of the Youth Department of the World Council of Churches. D. T. is best known as an evangelist and as an expert and effective worker in the field of church reunion. New Vice-Chairmen of the Federation are Marie-Jeanne de Haller, our retiring Assistant General Secretary, who is soon to become Mrs. John Coleman; John Deschner, previously Executive Secretary of U.S.C.C., and now studying in Switzerland, and Cyrille Eltchaninoff, General Secretary of the Russian S.C.M. outside Russia. Our two Treasurers are Philip Lee-Woolf, General Secretary of the British S.C.M., and Roger Blanchard, Executive Secretary of the Protestant Episcopal Student Movement in the United States. The members-at-large of the Executive Committee are Mikko Juva, Chairman of the Finnish S.C.M.; Peter Kreyssig of the staff of the German S.C.M.; Herluf Jensen, Chairman of the Lutheran Student Association of America; Ken Smith, member of the Student Y.M.C.A. in the United States; Jorge Cesar Mota, General Secretary of the Brazilian S.C.M.; Kiyoko Takeda, General Secretary of the Student Y.W.C.A. of Japan, and Ruth McRae of the Canadian S.C.M. I would like to ask you to welcome these new members of our Executive Committee, and I want also to express our gratitude to the retiring Officers for the devotion with



which they have served the Federation during the past years. A special tribute should be paid to Robert Mackie who after more than eighteen years ceases to be a Federation Officer. We wish them all Godspeed, and assure them that though they no longer hold an official position in the Federation, they remain as closely tied to our family as in the past.

I was re-appointed as General Secretary until the next meeting of the General Committee in 1956, and rejoice in the unanimous election as Associate General Secretary of Kyaw Than of Burma, who has been on our staff since 1950. I am sure that I speak for him as well as for myself when I assure you that we shall do our best during the coming period to serve the Federation to the greater glory of God. Marie-Jeanne de Haller and Harry Daniel will leave the staff in the summer of 1953, and the General Committee expressed the Federation's gratitude to them both. Valdo Galland was re-appointed for at least two years until the summer of 1955, and Leila Giles of Australia, who is now studying in Paris, has accepted the Committee's invitation to join the staff in July, 1953.

This reduction of the staff to four members reflects our rather difficult financial situation. Although contributions from non-student sources have tended to decrease during recent years, we have maintained our program at the same level, and recently have undertaken several very expensive projects, especially the Latin American Leadership Training Conference and the various meetings in India. As a result all Federation reserves have now been spent and the present budget year will be rather difficult. Therefore it was decided to restrict our activities to the strict minimum and to try to rebuild, at least in part, our depleted reserves. In addition to the General Committee and its allied meetings already held, there will be very few conferences or meetings in 1953. The only activity in the coming summer (I am writing in the northern hemisphere) will be a session of our Study-Chalet on the theme, "Pastoral Care", to be held in Finland August 6-27 under the leadership of John and Masi Deschner. There will also be a meeting of the Federation Officers, or, if finances permit, of the full Executive Committee, during the first week of August somewhere in Western Europe. Finally, around Christmas we will organize in Cuba a Leadership Training Conference for the Caribbean area. More general plans were laid for the following



*Kyaw Than with some members of the British delegation to the General Committee*



years. In 1954 the centre of gravity of our activities will be in North America, where a series of conferences and meetings will be held in connection with the Assembly of the World Council of Churches in Evanston, Illinois. Our study program will also be developed, with consultations in Europe on political and missionary questions and on problems of education, in the United States on our relations with churches and missions in the field of student work, and with a seminar in Asia on evangelism, ecumenism and politics.

While speaking of our study program, I must mention the work of the various commissions at the General Committee itself. Some valuable documents were produced which will soon be published in full in the Minutes, and the most important part of them in *The Student World*. The plan for the Study-Chalet session this summer came directly out of the work of the commission at Nasrapur. Two other commissions, discussing the relationship between the Church and the world, underscored heavily the fact that the Church is indissolubly tied to the world, that its missionary responsibility within the world cannot be considered apart from social and political factors, and that our political responsibility must always be considered within the framework of our evangelistic responsibility. The University Commission recommended the continuation of the work already well under way with both students and university teachers, and several regional conveners were appointed to help its development. We also looked at our participation in the Church and the ecumenical movement, with emphasis upon the problem of proselytism raised in the particular context of Latin America by our recent conference in São Paulo. A consultation to study this matter in greater detail has been planned for the winter of 1954-55. In connection with our task of theological education, it was decided to continue our efforts to help theological students both to get acquainted with the ecumenical movement and to prepare themselves for a relevant ministry in the modern world. Equal emphasis was also given to the need for general theological education of all students in Christian doctrine and Bible study.

I could make this letter much longer, for it is almost impossible to describe in a few pages the work of two very full weeks. But this will give you some idea of the most important decisions made by our General Committee. The best way in which I can conclude is to say that there was throughout the General Committee a very clear emphasis on our evangelistic responsibility. Our study program, our meetings and publications were all considered in the perspective of our general task of witness. It seems to me that the key to the General Committee's work may be found in this constant concern for putting ourselves in the very midst of the world for the sake of bringing Jesus Christ into it. The General Committee faced this task very realistically, recognizing both the immense difficulties of our time and the great opportunities which God has given us.

You will be hearing more and more in the future about our various decisions, but I did want to tell you immediately some of the important points with which we dealt, so that in the coming weeks you can be thinking about them yourselves, and above all, so that you may pray for all that will be done in this new period in the Federation's life.

Yours very sincerely,

PHILIPPE MAURY.

# W.S.C.F. CONFERENCE AT TAMBARAM

WALTER FYFE  
British S.C.M. Delegate

A W.S.C.F. conference was held over the New Year at Madras Christian College, Tambaram, India, in order that Federation delegates to the World Conference of Christian Youth in Travancore and delegates to the General Committee of the W.S.C.F. might have an opportunity to meet with members of the S.C.M. of India, Pakistan and Ceylon, many of whom attended neither of the other meetings. While the program followed the pattern of most Federation conferences, much more time than usual was set aside for informal meetings, and this informality and leisure were probably its most valuable aspects. Because over Christmas and New Year India had become a nation of conferences, we had for our main talks speakers from many nations. And as we met in Madras, we were able to hear not only about the Indian student situation but also about the United Church of South India which has become a living symbol of ecumenical endeavour. Dr. Boyd, the college principal, described for us the union, pointing out that it was not a mere *fait accompli*, but rather a growing and developing organism which still has many battles and adjustments ahead. On New Year's Eve we participated with joy in a watchnight communion service according to the liturgy of the Church of South India.

Further insight into the setting of our conference was given by Chandran Devanesan, a popular and brilliant young professor at Tambaram College. He told us of the difficulties of the predominantly rural economy of the nation. "Real India is rural India" is the slogan adopted by the College Rural Service Squad. We learned more about the work being done by Indian Christian students in rural areas through our visit to the Madras Christian College Rural Service Project in Tambaram village, where we saw a "makeshift" maternity hospital built up and staffed by the wives of professors and lecturers in the college, and also the educational work being done for the children of the village, which includes giving them a meal of bread and milk in the middle of the day — food which is donated by international church groups. We were received politely if timidly by the children (a very large number for such a small village). It was a joy to watch the little girls who danced for us with remarkable grace, and our visit became hilarious when we began to organize international games for the whole school. Our visit to the village of Pammel was a more sobering experience. Here we passed the houses of Orthodox Hindus, then the settlement of the outcastes (legally castes no longer exist but customs die hard), and finally a barrack-like colony which housed the "criminal" caste (some generations ago a wandering tribe was classed as "criminal" and imprisoned, and their descendants bear the same stigma). Here students were doing medical work, including the prevention, and where possible the cure, of the prevalent disease of leprosy. Those working in the projects were quick to point out that this sort of aid is a mere drop



in the ocean of need, but such work is expanding and, while there is no room for complacency, the beginnings of work among the lepers and the contentment with which the children at Tambaram drank milk from their great bowls spoke for themselves.

C. S. Paul, the General Secretary of the Indian Movement, spoke on another aspect of the Indian background that none of us could ignore: the religious divisions which have never been unimportant in India's history. He gave an excellent introduction to comparative religion, and a good basis for our understanding of a tendency which we kept finding in India to syncretise or amalgamate religions into a comprehensive super-faith — a tendency which often affects Christian converts too. What Europeans would call "pietism" and "syncretism" were discussed frequently, both informally and in the Bible study groups that met every morning. Pakistan, with what C. S. Paul described as an "exclusive" religion, sets less store by tolerance than India with its "comprehensive" Hindu religion. Communication between Christian groups in the two countries is becoming increasingly difficult due to Moslem pressure, and Pakistan had only one delegate at Tambaram.

Peter Kreyssig from Germany analyzed our task of evangelism, taking as his point of departure the breakdown of communication between Christian and non-Christian students. This breakdown had become obvious to him at the Federation chalet when two intelligent non-Christians had joined in the conversation for some time, but at a certain point had indicated that they could follow no further for the Christians' language was *terra incognita*. In discussing ways to break through barriers of language and concept he used some of the ideas of the German pastor, Bonhoeffer, who has unfortunately been little translated into English. More may yet be heard in the Federation of the work of Bonhoeffer, who died in a wartime prison camp, for the Germans at Tambaram talked a great deal about him. These opportunities to learn of new trends in the religious thought of other countries before the main books have been translated, are one of the blessings we receive from the Federation. The addresses of Philippe Maury on the W.S.C.F., of Philip Lee-Woolf on the university, of Leila Anderson on politics, and of Valdo Galland on "Church and Mission" were clear and straightforward, and were intended to gather together Federation thinking rather than to explode new bombshells.

Entertainment, too, came into the Tambaram picture. We attended two plays presented by the Madras Christian College group, one by Dorothy Sayers on a nativity theme, and one by Professor Macnicol of the College, about the beginning of the Christian mission to the Gentiles with the conversion of Cornelius. Both fitted remarkably well into the Indian setting; we could not help detecting a *double entendre* which linked the situation of Palestine under the Romans with that of India under the British! A young student gave us a colourful performance of classical Indian dancing, and we were very happy to have with us Mrs. Rosa Page Welch of the United States, who gave a recital of sacred songs ending with Negro spirituals, including "Nobody knows the trouble I've seen", which, she said, "makes me feel proud of my people". Finally, we had the inevitable delegates' evening at which we were particularly impressed by dances and acted songs from Indonesia.



While these were the main organized activities of the conference, we used the adequate free time to talk, particularly with the Indian delegation, about the new and hopeful nation in which we were. We discussed the immense popularity of "Ghandianism" among Indian intellectuals; the possibility of the Congress Party's survival apart from Nehru's leadership; the recent Indian Peace Plan and India's role in the United Nations; nationalization and industrialization of the country; the relationship of the Christian community to these problems, and the presence of foreign missions in a newly-independent country and the incomplete indigenization of the church. Each evening the topics of our discussion multiplied, and a particularly strenuous semi-formal meeting was convened on the subject of "American Imperialism". The strong American delegation was "put on the carpet" particularly by the Asian delegates, not only with regard to the foreign policy of their country but also some rather anomalous conditions in American missionary work in India. The Americans put up some good arguments and found large areas of agreement with their Asian questioners. The contrast between Asian optimism and the more pessimistic view of politics naturally assumed by our tired European eyes was evident in all our discussions.

There was much to remember at Tambaram, but what will remain in our memories longer even than the snake charmers who paid us a visit, is the conversations and arguments that went on after the main addresses, under the bright stars and the moon that shone full over the New Year, often against the background of a haunting Indonesian lake song that will no doubt find its way back to the national Movements.

## KOTTAYAM, 1953

AUSTIN CREEL

W.S.C.F. Delegate from the United States

Standing in the lofty tradition of Amsterdam, 1939, and Oslo, 1947, the Third World Conference of Christian Youth met from December 11 to 25 in a small town in the southwestern part of India. To Kottayam, in the region called Kerala, "Land of Cocoanuts", came Christian youth from all corners of the globe.

The delegates, leaders and volunteer workers united in the formal public opening in which His Highness, the Rajpramukh of Travancore-Cochin took part. Dr. Visser 't Hooft sounded the note of joy and anticipation felt by all for that which had come to pass — a "world conference in an Asian setting" as the advance preparatory folders had promised. Responding to speeches of welcome, he said, "We wanted an Asian setting, and we've got one!"

Then the conference settled down to work, to face the theme, "Christ the Answer", an abbreviation of the biblical theme of the conference, "God was in Christ, reconciling the world unto himself".

Five discussion groups worked on the main areas of the theme: "Interpreting the Gospel of Jesus Christ", "Jesus Christ and the Search for Personal Freedom and Social Justice", "The Church's Witness to Jesus Christ", "The



Claims of Christ in Personal and Family Relationships", and "Christ in a World of Tensions". No-one felt that any earth-shaking findings were registered, but in the reports we did try to find the relevant questions and to face them honestly. The conference discussions will form the basis for a study book which will be a report of the conference, and which will aim to provoke further questions and guide study.

The Bible study, done in small groups, dealt with the history of God's action of reconciliation. There were also five major addresses by speakers from four continents. The conference committee, elected by the delegates, asked D. T. Niles to give an address summarizing the Bible study and its relation to the theme of the conference, and also to speak on "The Call of the Church to Mission and Unity". A panel discussion on "The Bases of Christian Ethical Decision" as seen, for example, in the "East-West conflict", was also added to the program. M. M. Thomas, W. A. Visser 't Hooft, Martin Niemoeller and Paul Abrecht participated, with Philip Lee-Woolf as chairman.

We were met everywhere by the hospitality of Indian Christians — in the cordial welcome upon arrival, in the many facilities and services provided for our personal convenience and for the smooth operation of the conference, and in the diligent preparation that made various special events experiences of profound meaning, to mention only the highlights. The consecrated labour of those who prepared for the conference, and the sacrificial deeds and gifts of Christians in Travancore and throughout India will never be forgotten by those who came from near and far, and who, because of these preparations, were able to meet in Christian fellowship and to face together the responsibilities of Christian youth.

The influences of our environment were many. As we sat down to our ample meals, we could not forget that around us were famine areas. The challenge of the ideology of communism came to us both in personal contacts with people in this "stronghold of intellectual communism" in India and in the official correspondence addressed to us by a group of Travancore youth. The interested crowds who continually gathered around the conference grounds reminded us that we were a unique international group, especially in an area which had never before experienced this kind of event.

We entered into the life of Travancore particularly in some of the "special activities" which gave such a distinctive character to the conference. As we went out in teams of three, four or five, to visit parishes in various towns and villages in Travancore, and as we participated in the St. Thomas Festival of Kottayam which commemorated the arrival of St. Thomas, who according to tradition brought the Gospel to India 1900 years ago, we became strikingly aware of the ancient Christian community of India. And we were assured that the conference which had brought us to Kottayam had brought about the cooperation of groups of Christians who had previously lived somewhat isolated from one another. As they expressed their appreciation for what our coming had meant to them, we were grateful to think that perhaps we had earned some small part of the riches which we had received at Kottayam. We also were deeply appreciative of the opportunity for fellowship with Christians in the new Church of South India, whose existence stood as a sharp challenge and a source of hope for us.





*Crowd in front of the pandal during the opening session  
of the World Conference of Christian Youth*

Much more could be said about Kottayam. There was, for example, the determination from the very beginning that the theme, "Christ the Answer", should not be just a slogan, and the recognition that if it were a valid theme, we would have to state clearly what it meant. In the evaluation at the close of the conference many expressed the feeling that a Protestant flavour or "bias" had been flagrantly present, and that we had even been deprived of a deep ecumenical encounter between the Orthodox and Protestant youth present. There were moments of deep pathos and times of fun and hearty laughter. There was the moving drama on Christmas Eve entitled, "Christ Comes to an Indian Village", and something quite new was added to the meaning of Christmas as we celebrated it on the closing day of the conference at Kottayam.

For many "what Kottayam said" was contained in the addresses and the reports of the discussion groups. But there were those for whom other things stood out more vividly. On Christmas evening after our service of dedication, we gathered for Christmas dinner. As we sat in the dining room after the meal was finished, some began to sing, quite spontaneously, and as others followed, many kinds of music were heard. We knew that Kottayam was officially ended, but we kept on singing — we did not want to part so quickly. For Kottayam "spoke" because Christian youth had come together to experience their unity in Jesus Christ and to gain a new understanding of what it means to say that "God was in Christ, reconciling the world unto himself".



# A MESSAGE FROM THE JAPANESE S.C.M. TO MEMBERS OF THE FEDERATION

To our friends in the W.S.C.F., Greetings :

On the Universal Day of Prayer for Students, we, the Christian students of Japan, prayed together earnestly, as did His friends in every part of the world. On that day, as we received the message from the Christian students in East Germany through the Japanese delegates to the World Conference of Christian Youth in Travancore, we heard the voices of those who are convinced of His Lordship amid difficulties and who praise His name and eternal love, saying "God's beloved East Zone". We have talked with the Japanese student delegates to Travancore and also with some foreign friends who have stopped off in Japan. These international contacts have forced us to think with great heart searching about our own spiritual life before God. Thanks be to Christ and to you friends who prayed for us, especially in Eastern Germany. You awakened us and made us look up into His face again.

Why have we not found His continual Lordship? Why have we not received the perpetual joy that is given abundantly to everyone who fights against evil for God's sake? Have we not vacillated when we wanted to act effectively?

In the present world, which is undergoing such trials as our human history has never before recorded, the Japanese people too are caught up in confusion and fear. They rejoiced over the democracy which was brought to Japan after the last war, in a way that those who were born and grew up in democratic countries could scarcely imagine. We dreamed of establishing "government of the people, by the people, and for the people". The abandonment of war was proclaimed; a reasonable standard of economic and social life was promised to all people, and freedom of speech, assembly and association were guaranteed by the new constitution which soon came into existence. Young people felt for the first time that they had an opportunity to make a constructive contribution to society. However, contrary to our expectations, the ray of hope given us was ruthlessly taken away in the following years when, while we were still under American occupation, the policy of our government changed from one of forward-looking social reform to a conservative one of revival of our former system. Some men cry, "All things are false", and recent Japanese history seems to confirm their claims. We have nearly lost all hope and faith in our politicians as a result of our experiences in these past few years. We feel we can expect nothing from them. Whether we like it or not, we have been deprived of freedom of speech and assembly because of their hysterical fear of communism's power. For instance, graduates who wish to obtain positions are forced to promise to support the conservative political party. The poor, war widows and repatriates on whom society has turned its back are in need even of daily food. And rearmament is actually going on, while the world situation is becoming darker and darker. In such conditions we Japanese can hardly be hopeful, if we concentrate only on earthly things. As people remember the miserable destruction of their hopes and are overwhelmed by their intense sorrow,



they ask what can be the truth. And even those who are rather nihilistic expect something from Christians and are watching and waiting for our answers.

Threatened by the rapid growth of evil power, although we have not been completely without hope, yet we have hesitated to confess to be servants of Jesus Christ. The men of the world expect something of Christians ; nevertheless, when we say we are Christians, they scoff at our lack of power. And when we look at what we have done, we must admit that we are powerless. Some of the causes are historical. However, to be frank with you, there are many Christians who are lacking in a sense of social responsibility, and among those who have a firm will to act in the social situation there are a number of different ideas about how, as citizens, we can act. So it is very difficult to work cooperatively, though we wish with all our hearts to work constructively for peace. Our concern and conviction about peace grow out of our bitter past experience and our deep repentance for our responsibility in the last tragic war. We Christians have not been so different from men of the world who want a sign. The temptation which confronted Jesus when the tempter said, "If you are the Son of God, command this stone to become bread", is also our temptation. We are fearful of a situation in which we can give no tangible evidence of our faith. We pray for peace. If it is given now, no-one will doubt God's mercy. But if it is not given, will we not doubt His presence? Do we not make our plans like worldly men, ready to say "yes" and "no" at the same time? Did we not sing "Hosanna" the day before yesterday, and then yesterday live as enemies of the Cross of Christ? "Cleanse your hands, you sinners, and purify your hearts, you men of double mind" (James 4 : 8). "I know your works ; you have the name of being alive, and you are dead. Awake, and strengthen what remains and is on the point of death, for I have not found your works perfect in the sight of God" (Revelation 3 : 1-2). Thus He speaks to us with wrath. And now we confess our sins before Him and ask His forgiveness.

Here is our prayer : Our Father, forgive us for thy holy name's sake. In the midst of our grievous situation we look up into thy face on the Cross. We believe that thy Cross was and is salvation for every living creature and for all of history. O Father, fill us with faith and strength to carry our heavy responsibility. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

We who are entrusted with the words of God must go forward with a shout of victory and thanksgiving, because Jesus Christ has overcome the evil and sins of the world. We have been accustomed to think of "hope" in too narrow a sense. Thanks be to God, the Father of mercies, who has led us in triumph, as we are, in spite of our faithlessness. Because of His victory we want to work to accomplish His task and to realize a new community with every friend who has the same purpose.

Dear friends of His throughout the world, please pray that we may be forgiven, and that we may be given insight and strength to know and to do His will, and know that we remember you in our prayers.

The students of the Y.W.C.A. and Y.M.C.A. in Japan.

# THE AUSTRALIAN S.C.M.

FRANK G. ENGEL  
General Secretary

The only time one really sees the Australian S.C.M. is at our annual National Conference in January. It is only then that any number of us can come together from the universities and colleges that are spread out between Brisbane, Hobart and Perth, a distance of nearly four thousand miles. It is then that students experience for themselves the fact of a Christian fellowship which extends throughout the continent, and come to a realization that this is but part of a world-wide community of Christian students.

It is from this conference that there comes the inspiration of shared discoveries, purposes and fellowship which makes us one Movement, in spite of the geographical remoteness of the parts from each other. From it also springs much of the vision and drive for the work in each centre during the year. It is attended by three hundred and fifty to five hundred students and lasts for eight days. It is preceded by Officers' Conference (a short leadership training course for S.C.M. committee members) and the National Theological Students' Conference.

The S.C.M., however, only has meaning in terms of its context. Our context consists of ten universities, sixteen teachers' colleges, twenty-one theological colleges, five kindergarten training colleges, two domestic science colleges, a school of mines, agricultural and technical colleges, and a large number of secondary schools.

The universities have always tended to be the main centres of our work. These vary from Melbourne and Sydney which have about eight thousand students, to Queensland and Adelaide with about three thousand, Western Australia two thousand, and Tasmania five hundred. In Armidale and Canberra there are institutions, actually slightly larger than the University of Tasmania, which are called university colleges, and are extensions of Sydney and Melbourne universities. Since the war, two new universities have been established — the National University in Canberra, and the New South Wales University of Technology in Sydney. The former is primarily a research institution which will eventually include post-graduate teaching. In neither of these is our Movement fully established yet.

A challenging fact is that our university population will grow steadily in the next two decades. It is estimated that by 1970 there will be twice as many undergraduates as in 1953.

In each university, the S.C.M. is officially known as the Australian Student Christian Movement in that university, for it is there that the Movement has its visible existence. The program in the larger universities consists of weekly public addresses during a lunch hour, study circles, morning prayers, periodic chapel services, and vacation conferences. The public addresses are used as a means of proclaiming the Christian message and also of educating Christians in their faith.

Study circles are a characteristic feature of our program even though we often have difficulty in making them as effective as they should be. They





*Chapel at A.S.C.M. National Conference*

vary from groups doing direct study of a book of the Bible to those using a prepared study book which treats a theme in the light of biblical teaching, for example, reconciliation, Christian faith in action, or the life of faith. The majority of such study books have been written, in the first instance, for a national conference, and they have grown out of the corporate needs and thinking of the whole Movement. In addition we use a considerable number of study books published by the New Zealand and British S.C.M.s. John Coleman's *The Task of the Christian in the University* is also used extensively.

In addition to study circles, we sometimes have discussion groups dealing with subjects of special interest or importance to students. These are particularly useful as a means of contact with non-Christian students who are not prepared to embark immediately on Bible study. The problem with them is to get the group from general discussion to serious study, and Bible study in particular. Their value is that the group begins with those things that are of special interest to it and can, therefore, see the relevance of the Bible from the beginning.

In the last two or three years we have sought to do more than we often have in the past in adapting our program and methods to the particular needs of students in Teachers' Colleges, which have increased in number since the war from eight to sixteen. Last year we set up a national committee to explore the development of new methods and study materials. In Sydney three Teachers' College Conferences have been conducted on the project method with considerable success. In a number of colleges the British S.C.M.'s *The Christian Student in the Training College* has been found very useful.

Our work in these colleges is severely hampered by tightly-packed curricula, two-year courses and lack of S.C.M. staff.

Our chief contributions to theological students consist in providing opportunities for meeting students of other denominations and for promoting ecumenical encounter and understanding. In some centres this is done by means of evening meetings and one-day or week-end conferences. On the national scale, it is done through the annual Theological Students' Conferences. These were begun in 1946 and have proved an extremely valuable and important feature of our work. They have usually been centred on one subject such as "The Ministry", "The Sacraments", or "The Church in the Purpose of God". Each topic has been dealt with from the point of view of both unity and disunity.

Another realm of activity is in secondary schools. We have had school branches from the time when John R. Mott established some on his first visit in 1896! Their fortunes have waxed and waned with the leadership available in the schools, but in recent years there has been a considerable strengthening of this work which is carried on in nearly one hundred schools. Within a school, the chief activities are study circles and addresses. Since the war there has been a considerable growth of inter-school co-educational activities such as chapel services, social evenings, "tours" of the university, and conferences.

And now a word about the past and the present. In 1890 Professor Henry Drummond of Edinburgh visited Australia at the invitation of two hundred and fifty Melbourne University students, and did much to build up Christian student work in Melbourne, Adelaide and Sydney. In 1896 Dr. Mott welded these and similar groups in New Zealand into the Australian Student Christian Union. By 1921 the time had come for the establishment of two separate national Movements. Recently we had a visit from another Edinburgh man, the Rev. David Read, Chaplain to that university. His primary purpose in coming was to conduct a Mission to the University of Adelaide<sup>1</sup>. This Mission was notable for the fact that more than half the full-time enrolment of the university attended the main meetings. This is the largest response we have ever had in a university Mission. Similar interest was shown in other universities which he visited, although the numbers were not as great, owing to the fact that these were "visits" and not Missions. All this indicates a real interest in religion such as has not always existed.

One of the significant aspects of Mr. Read's meetings has been the presence and the questions of Asian students. This indicates one of the most radical changes in our post-war period. There are now many hundreds of students from the countries of South and Southeast Asia studying here, and also considerable numbers of students who have migrated here from the D.P. camps of Europe. So, in the space of five years, our undergraduate body has changed from purely Australian to one with a diversity of international and inter-racial elements. This has brought enrichment to our universities which we hope will continue. It has also resulted in the A.S.C.M. setting up an Overseas Students Committee to welcome and help Asian students in particular. Most of the assistance given to European migrants is through the Australian Committee for World Student Relief.

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<sup>1</sup> See report on the Mission, *Federation News Sheet*, Nov.-Dec., 1952, p. 128.



Student relief has been a major concern of the A.S.C.M. for a long time. The appeal here is still made under the old initials, W.S.R., by a national committee consisting of representatives of the National Union of Students, the University Catholic Federation and ourselves. When the split came between the International Union of Students and World University Service, it was felt here that it would be worth trying to prevent the launching of two appeals in this country. So an independent national committee was set up to make a project-centred appeal in the universities, based on three W.U.S. projects, one of International Student Relief and one special project. In schools and among graduates almost all the money comes from S.C.M. sources, so the appeal to them was made simply in terms of the W.U.S. program. A similar arrangement is operating this year. What should be the line of development in the future remains a major problem at present, but we feel that at least we have so acted as to keep open some thread of contact between the two halves of our divided world.

Another long-standing concern of our Movement is the missionary work of the Church. Originally we had a Student Volunteer Movement, but after the first world war it was felt that this needed greater integration with the rest of the Movement's life, that the challenge to foreign service was part of the call to serve the Kingdom. However, it became necessary by 1927 to form the Foreign Service Fellowship in order to keep remote needs before us. In 1946 a new beginning was made under the name Missionary Service Fellowship. This is an integral part of the Movement and exists to keep the missionary enterprise before us and to provide a fellowship of study and prayer for those who intend to be missionaries and those who are interested in missions. Groups meet in several centres, a newsletter is issued quarterly, a one-day conference is held at the time of the National Conference, and during the latter a "stall" or "tuck-shop" is organized. Proceeds from the stall (usually about fifty pounds) have been sent to help the Rural Service Squad of the Indian S.C.M., to help Burma send its delegation to the Southeast Asian Leaders' Training Course, and Indonesia to send its delegation to the Federation General Committee, it being our conviction that each of these is a contribution to the total mission of the Church.

A major change in orientation since the war has been in the direction of Asia. From being an outpost of the West in the Antipodes, Australia now sees itself in relation to Asia and the Pacific. This, of course, has always been true of the missionary work of the Church, and because of this and of our part in the W.S.C.F., it has also meant that the A.S.C.M. has been more conscious of our true setting than has been the nation. But now the change has come. We are a Western democracy in an Asian and Pacific setting. We speak not of the Far East, but the Near North. In the Movement, this has meant a greater concern for the strengthening of our ties with Asia, as already indicated, and for fostering the Graduate Employment Scheme of our National Union of Students. Already three of our members have volunteered to use their training to help in the development of the young republic of Indonesia and are now at work in its government departments.

We look forward with real expectancy to the further strengthening of our bonds of fellowship with Asia and with the whole of the Federation at the Travancore and Tambaram Conferences and at the General Committee.

# W.U.S. IN SOUTHEAST ASIA



*Extracts from letters from Douglas Aitken, General Secretary of W.U.S., now on a trip through Southeast Asia.*

*From Karachi.* The latest achievement of the W.U.S. Committee at the University of Karachi has been the successful negotiation of two charity film shows, which brought in over \$250 to be used for grants to the most needy refugee students. The key-note of this active Committee is really "help to self-help", and another aspect of their plan for aid to needy students is to pay all or part of their fees for classes teaching shorthand and typing, so they may obtain part-time employment in offices and so earn their way through college.

Their hostel plan is also progressing well. The hope is to construct a number of small buildings, housing twenty to thirty students each, well laid out around a central block with large common rooms and library. In this way a beginning could be made at once, and W.U.S. would have done something immediate and concrete to tackle the housing problem.

*From Agra.* The young W.U.S. Committee at Agra provides an example of "where there is a will, there is a way". This Committee was only constituted in December, and knows that it cannot yet expect funds from the international program. They therefore looked around for one specific and urgent need which they might reasonably expect to meet and made an interesting decision. Several of the colleges work on a shift system and students go home late at night. Many of them have to cross a bridge beside which is a deep pit filled with water. In the darkness — and it gets pitch dark here — this can be very dangerous. They therefore decided to propose to the "powers that be" that a street light be put up to mark this danger spot. But this request is accompanied by a positive offer of service and self-help. If the authorities will provide the materials, the students will volunteer to dig the trenches for the electricity cable and do any other labour necessary.

This is the growing spirit of W.U.S. in India. The ideas of self-help and mutual cooperation are steadily becoming concrete realities.

*From Delhi.* The Delhi W.U.S. Committee has been developing an educational program. The most important item is the series of lectures which is being given in the different colleges. This month there are five to be given on university education in various countries. Mrs. Chester Bowles is speaking on Women's Education in the United States, while the Ambassadors of Indonesia, France, Afghanistan, and the High Commissioner for Canada will give others. Earlier lectures have been exceedingly well attended and have presented students with a variety of viewpoints from an impartial platform. Further series are to be arranged, one on literature and another on history.

*From Bombay.* Over two years ago W.U.S. made a grant of Sw. frs. 15,000 (\$3,500) towards a student hostel in Bombay. In order that this contribution should not be swallowed up in the total project, it was decided



to use the major portion to provide in the hostel a well-balanced library of books specially chosen by the university professors. With the high cost of books, such a library will be of exceptional value to those post-graduates whose work is often hampered because they cannot get easy access to some of the important texts for their work. This will be more than a Bombay hostel, for many students come there from other universities to study for post-graduate degrees, especially in the field of applied sciences.

*From Tambaram.* A visit to the year-old W.U.S. ward at the Tambaram clinic gives a real feeling of "W.U.S. in Action". There are twenty-seven students and a waiting list. Ten have already been discharged and the doctors report that the others are all making good progress. There has been much discussion in W.U.S. about the importance of the right psychological atmosphere and its value in speeding recovery. This atmosphere certainly exists at Tambaram. The students have formed their own ward W.U.S. committee which has been very active. It pools small sums of money given by the students to buy new phonograph records and subscriptions to papers and magazines. It also keeps in touch with ex-patients, and the follow-up case book on those who have recovered and are once again back at their studies is of great psychological value to new patients who often come in with a feeling of despondency. The students also have written their own magazine. They have no means of printing or mimeographing, and it is entirely in manuscript. It is beautifully done, with articles, and poems, and photographs of different events in the ward's first year of life, and it is shown with justifiable pride to all visitors.

*From Singapore.* A conference on student problems sponsored by the W.U.S. Committee in Singapore was important as an open forum for discussion by students and teaching staff of such questions as staff-student relationships, politics, athletics, the special position of women students, and various difficulties and problems arising in academic work. The Vice-Chancellor of the University in his introduction to the report of the conference says: "W.U.S. did a real service in organizing this conference... The spirit which inspired the discussion was particularly encouraging. It was a questing spirit, one seeking enlightenment and guidance. It was a spirit of energy, looking for increased outlets for student activity. It was also a spirit of service, anxious to see how student activity not only in political but in other matters could be related to the needs of the nascent Malayan nation... That is the spirit in which W.U.S. is conducted..."

*From Djakarta.* The most important project here is the Health Service which is now in full swing. This plan is on a voluntary contributory basis. For a small sum students get a complete examination and, if necessary, free treatment and drugs. They can also call on the free services of the doctor if at any time they fall ill. The service has a doctor, three nurses, a laboratory assistant, and clerical help, and the centre is open every day at fixed hours. They are using a room in the hospital to which the medical faculty is attached, but the full plan is to build a separate Health Centre, and later a sanatorium. This is an excellent self-help venture and one which will be of great service to the student community. W.U.S. assistance will be needed for specific items of equipment and drugs not easily obtainable in the country.

# FEDERATION AROUND THE WORLD

## Great Britain

### *Overseas Conference*

Frances Paton, when introducing the Overseas Conference at Sheffield, told the story of the eight-year-old who had sought help with his Latin homework from his grandmother, only to be met with the admission that she had forgotten all she knew. His retort might be taken as one of the slogans of the conference: "You're beaten because you don't understand." We were trying to avoid defeat by learning.

The conference, which was held jointly by the S.C.M. and the Conference of British Missionary Societies, included those who had already served in the field, representatives from the Societies' training colleges, probationers in the Colonial Service, and those whose interest in the overseas concerns of the Church was less specialist. But perhaps the most valuable contribution was made by those who came to Sheffield as representatives of the Church in Africa, India, Pakistan and the West Indies. In our discussion groups we had the benefit of their personal knowledge of the people and the problems which we were studying, while their leadership of our evening prayers underlined our membership in the world-wide worshipping community.

A special word must be said of our main speakers, around whose challenges our discussions centred. John Gibbs, Study Secretary of the British S.C.M., took us back to the Bible in a consideration of "The World Mission of the Church", to be followed by the Right Rev. Geoffrey Allen, formerly Bishop in Egypt, who discussed "The Christian Mission from Land to Land" in the context of the indigenous churches to whom it would be impertinence to send "missionaries" in the old sense. But the conference was intended to study all aspects of Christian responsibility abroad, and a representative of Shell Petroleum told us of the kind of work it is doing for its employees abroad — its

services range from the provision of holiday camps for children to the building of churches. Finally a Deputy Educational Adviser from the Colonial Office, formerly on the staff at Achimota, posed some of the problems confronting the Christian in a non-Christian environment, emphasizing that we must beware of unconscious rigidity of thought while remaining true to Christ. In our Area groups we had the opportunity to relate these talks to specific situations under the leadership of those who had first hand knowledge.

Other events which should be recorded: the privilege enjoyed by many of the Free Churchmen when we participated in a most impressive Covenant Service, re-dedicating ourselves to God's service at the beginning of the New Year; our return to that "missionary epic", the Book of Jonah, which we studied together, with the help of John Gibbs' outline; Frances Paton training us in the songs of many lands — we even learned how one "waltzes Matilda", and the Chaplain, Martyn Hughes, singing the Chinese national anthem.

We left the conference better equipped than we arrived, reminded that every Christian is a missionary, and grateful for God's grace in our membership of His Church in the present world.

ALAN MACGREGOR,  
Clare College, Cambridge.

### *Iona Pilgrimage*

For many years the British S.C.M. and the Russian S.C.M. in Paris have from time to time held a joint conference for Anglican and Orthodox students, and latterly for Presbyterians also, which has had as its centre the celebration of the Eucharist on successive days according to the three different rites. Only those of the celebrating tradition communicate on each occasion, though all the members of the conference share in the worship as far as they are able, and the effectiveness of these conferences as a means towards deeper understanding of unfamiliar traditions of church life





*Laying a corner stone at Iona*

*Robin Boyd, Fr. Vladimir Rodzianko, F. Geoffrey Curtis, Dr. George MacLeod*

has been inestimable. It is interesting to see that conferences of this nature are recommended in the Lund report on Worship.

Last September, a new ingredient was added to this ecumenical mixture, that of Pilgrimage on foot. "So often in the past," said Professor Zander, "we have sat and talked at ecumenical conferences. This time let us walk and be silent." So it was. Nor can it be said that the whole idea of pilgrimage is "precious" in the twentieth century. Students are used to hiking or hitching on their holidays. This time they did it together and with a purpose. Twelve members of the Russian S.C.M. were met in London by some of the British S.C.M. and travelled by the night bus to Glasgow, where they stayed at Community House (belonging to the Iona Community). There they were joined by most of the British delegation, and another bus-run brought them for breakfast to the storm-tossed Sound which separates Oban from the Island of Mull — too stormy, alas, to be crossed by motor-boat to the pre-

arranged spot on Mull, so that the pilgrimage suffered the indignity of travelling by steamer or lorry over the first part of the journey. But then walking began, over bleak, rain-swept moorlands as desolate as the moon, and along the long arm of a sea-loch with changing clouds and gusts of rain. Night was spent at a farmhouse, in tents and in a barn, and before starting in the morning there were brief prayers at the roadside. There were difficulties. Not everyone wanted to be silent, or could profit by silence; we were self-conscious; feet were sore and the rain was cold. But no-one could escape a thrill as we rounded a bend in the road and saw lying below us the Sound of Iona, and the grey-brown cathedral. Then across by a small boat, and, headed by a piper, into the cathedral to give prayers of thanks for our safe arrival.

We spent four days on the tiny island, and whether it was the clarity of the air or the northerliness of the latitude, everyone seemed to be caught up into a sort of ecumenical ecstasy. The Iona



Community, led by Dr. George MacLeod, provided hospitality, and Orthodox, Anglicans, and Presbyterians alike claimed St. Columba as their patron. There was a series of talks and seminars on "The Common Life in the Body of Christ", describing the pattern of Christian life — in liturgy and private devotion — in the different traditions, and each evening a full explanation was given of the eucharistic service which would follow the next morning. The leader of the Iona Community spoke, a priest of an Anglican religious community and a parish priest, a Russian professor and a Serbian priest not long out of prison. Ministers of the three churches joined together in laying a cornerstone in the dormitory block of the abbey building, which the Community is restoring, and for the first time in its history, the abbey resounded to the singing of a Russian choir.

Six of the members of the conference had come there straight from Lund, and the two conferences seemed complementary: after the discussions at Lund, sound and penetrating as they were, we wanted to meet in a smaller group, to share in each other's worship and family life, so to speak. This we did at Iona, and somehow the nature of the place seemed to take us back to days before the great divisions of the Church and forward to the time when there will be no more divisions.

ROBIN BOYD.

### *Theological Students' Conference*

About 130 students from 42 different theological colleges attended a conference at Swanwick at the New Year on "The Mission of the Church". The conference aimed at showing that mission is an essential part of the task of a minister of the Church, whether he goes abroad or stays at home. There was much discussion of recent methods of mission, both in industrial parishes at home and also overseas, and an attempt was made to see the significance of "Mission and Unity" in local parish situations. There were talks on the biblical doctrine of mission, on mission and

eschatology, and on Christian work with steel workers in Sheffield and the problems of church life which it raises. A leader in the Parish and People movement told about his parish missions, with their house meetings, and recent developments in missionary methods overseas were dealt with by the Secretary of the Conference of British Missionary Societies, and a recently returned missionary from China.

A new method of Bible study was attempted, in which three days were spent on the short passage, John 17: 20-26, in a study of the biblical meaning of six key-words (One, Send, World, Perfect, Glory, Love). Communion services, Anglican and Presbyterian, were held at different times on the same day and were attended by most members of the conference, though only those in communion with the celebrating traditions participated. The closing service of the conference took the form of the Methodist Covenant Service.

## **Sweden**

### *Around a human centre*

Last year the S.C.M. of Sweden inaugurated a new type of activity — a few days devoted to the study of a central theme as seen from the viewpoint of different university departments or professions. This experiment with a small study conference with intensive seminar work was so successful that it was repeated in January, 1953, with less success in terms of numbers but quite as good in quality. There had been some preparatory study of the different subjects in groups at the university, and we believe that we have here a method of tackling various problems in a very practical way.

This year there were two seminars around the theme, "Rules and Life". I am afraid we did not talk too much about the rules, but more about life, and certainly more about man. A psychology and a social science group discussed such subjects as psychology and Christian salvation, personal problems in the home and place of work, conflicts in industry,



and the case work method. The last day the two groups met together to discuss a "case" presented to them by a social worker. Each group, out of the experience and knowledge gained during the first two days, suggested ways of helping in the situation described. Though no absolute solution was discovered, we became painfully aware of the reality of such social problems even in a welfare state such as ours.

LARS THUNBERG.

## New Zealand

The S.C.M. is conducting an experiment in Auckland — a group study of religious education for students at the Training College, teachers, Bible class leaders and youth workers. It is hoped that such a study may be the means of equipping more adequately those who will later be called upon to do religious work among young people, particularly of school age.

The course was designed primarily for members of the graduate section at the Auckland Training College and those already teaching so that they might be trained in methods of religious education while receiving training at the same time in ordinary educational methods. However attendance is open to all who are interested and actively engaged in teaching or religious youth work.

The group began its study with two lectures on teaching method. These were followed by a series of lectures of introduction to the New Testament. In the second term another series of lectures will centre round the study of one book from the New Testament. There will also be lectures in Church History and other subjects of particular interest to teachers and youth leaders. The three main subjects for study are chosen from the Melbourne University College of Divinity Diploma in Religious Education and it will be possible for students to take the examinations in these subjects if they wish.

## TO BE INFORMED ABOUT THE FEDERATION

you should read ...

*Witnessing in the University Communities.* A report on the life of the W.S.C.F. and its member Movements 1949-52 (mimeographed). Sw. frs. 2; 2s. 6d.; \$.50.

*Minutes of the Meeting of the General Committee of the W.S.C.F., Nasrapur, India, January 9 to 21, 1953.* Sw. frs. 4; 6s.; \$1.00.

*W.S.C.F. Directory*, containing information about addresses, leadership and publications of the Federation and its member Movements. Sw. fr. 1; 1s. 6d.; \$.25.

# INTERCESSIONS

Many of you will have heard by now of the arrest in February of several leaders of the Church and S.C.M. in Eastern Germany, among them Pastor Hamel of Halle, and Johannes Althausen, Travelling Secretary of the Studentengemeinde in 1951-52.

If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you. 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know him who sent me (John 15 : 18-21).

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. Our hope for you is unshaken; for we know that as you share in our sufferings, you will also share in our comfort (II Cor. 1 : 3-7).

Lord, our God, we do not presume to understand thee. But make our hearts firm in the confidence that it is thou who leadest us, even along incomprehensible ways. May thy grace be sufficient for us. Let us be weak but let thy power be mighty in our weakness. Amen.

Let us pray

- ... for all those who are suffering for their Christian witness anywhere in the world
- ... for their families
- ... for their churches
- ... that strength and faith may be given them and that they may be delivered from the power of fear and of hatred.

O blessed Lord, who thyself didst undergo the pain and suffering of the Cross, uphold, we beseech thee, with thy promised gift of strength all those of our brethren who are suffering for their faith in thee. Grant that in the midst of all persecutions they may hold fast by this faith, and that from their steadfastness thy Church may grow in grace and we ourselves in perseverance. May we be ready to follow their example, that we, with them, may be conformed unto the likeness of thy Son, our Lord and Saviour, and remain steadfast in the faith to the end. Amen.

The price of a year's subscription to the *News Sheet* is as follows :  
Sw. frs. 2.50 ; 3s. 6d. ; \$1.00.

Subscription orders may be sent to your national S.C.M. office or to Federation headquarters.